Yes, it is possible to rewrite your provided commentary while retaining its original meaning, theological emphasis, and interpretive insights, but rephrased in a style that draws on the language, phrasing, and tone of the King James Version (KJV) of the Bible. This makes it more archaic in expression (using "thou," "thee," "hath," "unto," etc.), more formal and majestic, and somewhat more readable for those accustomed to KJV-style English, as it flows with rhythmic, biblical prose while avoiding overly complex modern sentences.
The book is truly the Revelation (unveiling) of Jesus Christ given by God; Christ remains hidden in this dispensation until His Second Coming; the present age is marked by God's "hiding" of His face; and mysteries are revealed to believers but not openly to the world; and so forth.
Here is a rewritten version of the provided text in KJV-inspired style:

The Book of the Revelation
Jan Beute – Adapted in the style of the King James Version
Revelation Chapter 1
The book openeth with these words: “The Revelation of Jesus Christ,” though many Bibles bear the heading “The Revelation of John.” Verily, the apostle John, well known unto the churches, did write this book; yet the matter thereof is the revelation which God gave unto His Son, Jesus Christ.

Revelation 1:1
The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:
In this verse, the word “him” ought rightly to be with a capital letter, for it speaketh of the Lord Jesus Himself. Unto Him is this revelation made known; in that sense is it a true unveiling.
Who then is revealed? It is the Lord Jesus Christ.
This revelation is oft called “the Second Coming of Christ.”
The word “revelation” meaneth literally “unveiling.” It declareth also that He who is unveiled was aforetime hidden.
This truth dawneth not always upon us, yet it is of the greatest moment to grasp it. Things revealed were first hidden—covered with a veil. Men knew somewhat was there, but knew not what.
Unveiling meaneth now all may behold it plainly.
A revelation of Jesus Christ would be needless if He had not first been hid. And herein lieth the heart of the matter: we know that Jesus Christ appeared in His resurrection from the dead, whereof Peter spake in his mighty sermon:

> “Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.” (Acts 2:36)

There the Messiah appeared—Christ, which is the same in another tongue. Yet He manifested not Himself openly, though He appeared unto many (as in 1 Corinthians 15). He showed not Himself publicly in the temple court, before the Sanhedrin, before Herod, or before all the nation. When He

appeared, it was unto individuals only, and unto believers only; then He vanished again.

The risen Lord Jesus Christ revealed not Himself openly, but keepeth, and still keepeth, Himself hidden. Even as He foretold in symbol: in the Gospel of John it is written,

> "While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them." (John 12:36)

Oft did the Lord send away the multitude, yea, even the disciples in a little boat, whilst He remained alone upon the mountain. Later they beheld Him again. When they sought Him, they found Him not; yet soon they found Him beyond the sea, in the coasts of Decapolis.

Thus hath it been from the resurrection of Christ until the end of the 70th week of Daniel (whereof we shall speak hereafter). Until His Second Coming He hideth Himself.

Even in the Old Testament the Lord declared He would forsake Israel and hide His face from them:

> "Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our God is not among us?" (Deuteronomy 31:17)

They should not see Him. In many places more this hiding is spoken of:

> "How long wilt thou forget me, O LORD? for ever? how long wilt thou hide thy face from me?" (Psalm 13:1)
>
> "Verily thou art a God that hidest thyself, O God of Israel, the Saviour." (Isaiah 45:15)
>
> This is prophetic of our own time. In Isaiah 54 and 57 the Lord saith:
>
> "In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer." (Isaiah 54:8)
>
> "For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart." (Isaiah 57:17)

In Ezekiel 39 it is thrice declared that the Lord hath hid His face from Israel, yet He shall do so no more at the time of the Second Coming of Christ.

> "Then shall they cry unto the LORD, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings." (Micah 3:4)

Yea, there is a whole book whose theme is hiding: Esther. The root word is satar—the selfsame used in these passages. In Esther the name of the LORD appeareth not once openly. The Lord is present therein, yet not manifestly. Nowhere is it said that the Lord doeth aught; His name is unspoken. It describeth the state of this dispensation, called in a right rendering of Ephesians 3:9

"the dispensation of the mystery" (or hiddenness).

The hiding of the Lord Jesus is the mark of our dispensation, in full accord with Romans, the first epistle of the New Testament. Therein it is shown

that the Lord hath left not Israel only, but all mankind, the whole world. He hideth Himself from the world, and this is the chief reason for the things we see today.

It answereth those oft-asked questions:

If God be, why doeth He nothing?

If God heareth me, why hear I no reply?

Why answereth He not my prayers?

Such is the common estate in this dispensation. Yet it hath not ever been so, neither shall it ever abide so.

Robert Anderson, in his book “The Silence of God,” saith somewhat thus: “The great wonder is not that God at times revealeth Himself—that is no marvel. One expecteth a God to manifest Himself, to appear unto man, to speak unto man. But the true wonder, the astonishing thing, is that He doth not reveal Himself.” He showeth from Scripture that this is no strange thing, for it was long foretold.

The New Testament speaketh of “the mysteries of the kingdom of heaven” or “the mystery of the kingdom of God” (Matthew 13, Mark 4, Luke 8). In the parables the Lord declareth they concern these mysteries. The risen Lord Jesus Christ is King of that kingdom. That Messianic rule hath begun —yet why see we naught of it? Because the King hideth Himself.

> Yea, even unto this: in Colossians 3 it is said of believers,
> “For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.” (Colossians 3:3–4)

Here hiding standeth over against revelation. Our life is hidden with Christ in God, and we know we shall be revealed with Him when He is revealed. All that God worketh in this present time—from the resurrection of Christ unto His Second Coming—is called a mystery, something hidden.

In 1 Corinthians 15, where the rapture of the church is spoken of:

> “Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,” (1 Corinthians 15:51)

These things were unknown to the world and not revealed in the Old Testament. They were there written, yet veiled. The New Testament draweth away the covering and saith: Behold, this is the matter—but they are mysteries. What God doeth is not seen by the world openly. We know it from the Scriptures, yet it appeareth not on the surface.

We do well to understand this, for much preaching urgeth that we must at all costs “shew something unto the world.” We may desire it, but it cannot be, for the Lord worketh in secret, by His Spirit:

> “…Not by might, nor by power, but by my spirit, saith the LORD of hosts.” (Zechariah 4:6)

God worketh invisible things. We know somewhat thereof because the Word teacheth us. Thus we discern it. Yet in itself it is not openly manifest. When a visible thing cometh, it shall be the Second Coming of Christ, at the end of the seventieth week, upon the Mount of Olives. That shall be the most literal Revelation of Jesus Christ.Thus the content of this book is made known by the Lord Jesus unto John, or by His angel. In truth there is little difference, for the sent angel is John; the Greek word angelos meaneth simply “messenger,” and is left untranslated in many places.

The messenger here is not a heavenly being alone; it is John himself, sent (as an apostle is sent) by God unto His servant, that John might know these things.

Revelation 1:2
Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.
This pointeth back to 1 John 1, where the same John saith he bare witness to the Word of God, testifying of what he had seen, handled, heard, and beheld of the Word of life manifested, even Jesus Christ.

> **Revelation 1:3**
> Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

Many commentaries, whether of the orthodox or the liberal sort, say there is little profit in opening this book, reading it, or searching it. They claim one becometh no wiser thereby; it is all symbolism, typology, perchance Jewish symbolism. They mean: it availeth nothing, for it is symbolic.
Yet this verse declareth that from these prophetic words we learn what the Lord shall do in time to come. By the time we reach this place in our Bibles, we ought to have learned somewhat to understand symbolism and types. It is as Peter saith:

> "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:" (2 Peter 1:19)

God hath foretold us what shall come. This is our prospect, and we should live thereby. The past is gone; the present is but a fleeting moment. The essence of God's Word is that He proclaimeth the future unto us aforetime.

> **Revelation 1:4**
> John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

With these words—"John to the seven churches which are in Asia"—it becometh manifest that this Revelation is in truth a letter. John is the sender thereof, or, as it were, the writer of an epistle directed unto particular souls. To us it mattereth little whether the original addressees were the saints at Corinth, Ephesus, Colosse, or these seven assemblies in Asia Minor; for all such epistles are written unto believers, and therefore unto us also in our day.
A book is set forth for all men to read, yet a letter, in its proper nature, is purposed not for the world at large, but for those unto whom it is sent. The things therein contained are reckoned as belonging to the addressees alone. Though God maketh known His counsel, it is not unto the world as such, but unto His own—to them that are His peculiar treasure. We belong not unto the world, neither unto those from whom the Lord hideth His face. Nay, the contrary is true: He revealeth Himself unto us. Not only in

the day of His Second Coming, but even now in this present time. For though the word “revelation” is most often joined to the appearing of Christ in glory, yet there are passages—such as in 1 Peter 1—which speak of the revelation of the Lord Jesus, not concerning His return in power, but of that which He worketh for us and in us even at this hour. They declare that He maketh Himself known unto us in the present season.

> Not with bodily eyes do we behold Him, yet in another manner the apostle saith:
>
> “But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour;…” (Hebrews 2:9)

Or again, he exhorteth us to run with patience the race set before us: “…looking unto Jesus the author and finisher of our faith;…” (Hebrews 12:2; see also v. 1)

Or it is written:

“For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord.…” (Hebrews 10:30)

And yet again:

“That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;” (Philippians 3:10)Though our natural eyes perceive Him not, yet are we called, in the eyes of the heart and spirit, to behold and to know Him. He maketh Himself known unto us, according as we suffer Him so to do, and keep open the eyes of understanding. As we yield unto Him, so doth He unveil Himself.

The book of Revelation is an epistle. One chief cause why many understand it not is this: they believe not. According as a man believeth, so shall he comprehend the things written. The Lord revealeth Himself unto us in measure as we open our lives unto Him—not unto our memory or our natural wisdom, for in such things He hath no delight. What He regardeth is that we live truly in His service, submitting ourselves unto Him in all willingness—and this submission is faith itself. Where there is true faith and subjection, there He maketh Himself known.

By unbelief—by withholding submission—one never layeth hold upon this book. The Scriptures are set aside, and men say: “Revelation—there is naught to be done with it.” Thus it remaineth a sealed book. Yet it need not be so. It is not named “The Revelation of Jesus Christ” without cause. Nevertheless, the former parts of Holy Writ must be in some measure understood, else Revelation itself availeth little or nothing.

The letter openeth with a salutation: “Grace be unto you, and peace, from him.” Grace and peace are the marks of the New Covenant under which we now stand. Were it the Old Covenant, it must needs say: law and war—law and strife. Under the law there is ever conflict and wrestling. But we live not under law; we live under grace, and therefore have peace. This is the blessing pronounced upon us. It is the Covenant of Grace, or the Covenant of Peace. These two words—grace and peace—are oft used in Scripture to set forth the whole New Covenant, for they are its very features. For this cause do most epistles begin with this selfsame greeting.

Grace be unto you, and peace, from God—from Him “which is,” though He hideth Himself in this dispensation; “which was,” as the sacred history declareth; and “which is to come” in the time that lieth ahead. This is the very theme of the book: “which is, and which was, and which is to come.”
Verse 4 maketh mention of “the seven Spirits which are before his throne.” Who they be we know not in full; the phrase appeareth not elsewhere in such wise. All that is spoken in the New Testament taketh its rise from Matthew 1:1 and resteth ever upon the Old Testament. Oft is the Old Testament quoted verbatim. The New Testament revealeth not things wholly new; rather, it draweth away the veil from that which was spoken aforetime. It maketh known the mysteries. And this is found throughout in pleasant measure. Sometimes it is plainly declared: “as it is written.” Or: “and to this agree the words of the prophets.” Or: “that it might be fulfilled which was spoken by the prophets.” Or: “one in a certain place testified, saying.” Or: “as he saith also in the second psalm.” Again: “and Esaias saith again.” These are manifest citations.
In other places it is not so stated, and we must search it out ourselves. This is plainly one such instance. We find a likeness in Isaiah 11, where verse 2 speaketh of “the spirit of the LORD, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD.” This is the only place wherein we behold aught resembling seven spirits. In truth it is not seven several spirits, but the one selfsame Spirit, described there in sevenfold manner as the Spirit of the LORD, the Spirit of Jehovah. And Jehovah is God; thus it is the Spirit of God.
Here we see a shadow of that which is spoken in Revelation; without this we should scarce know whereto it pointed. Therefore do we set Isaiah 11:2 beside Revelation 1. The thought is that Isaiah speaketh sevenfold of the one Spirit. The cause thereof is that it setteth forth the work of God in our present days: a work “not by might, nor by power, but by my spirit, saith the LORD of hosts” (Zechariah 4:6). It speaketh of the unseen labour of Christ in this hour, and therefore Revelation saith: “Grace be unto you, and peace, from our Lord Jesus Christ,” and then, “and from the seven Spirits which are before his throne.” It is a calling back unto Isaiah 11, and thereby unto the present ministry of Christ in and upon the Church.
We have received the Spirit; we have the Spirit of God that we might know God. We have received the Spirit of Christ that we might know Christ. That Spirit leadeth us into all truth. In sum, all cometh to one and the selfsame thing.
Isaiah 11 giveth a fair outline of the history of the New Testament age. It beginneth with the resurrection of Christ and stretcheth forth unto eternity. First the resurrection—in verses 2, 3, and the former part of verse 4—speaketh of our present dispensation. The latter part of verse 4 and verse 5 declare His Second Coming and the judgement He shall then execute. Verses 6–9 treat of His everlasting kingdom, which shall then be set up.
From this prospect we return unto Revelation: “the seven Spirits which are before his throne”—this pointeth unto Isaiah 11:2, and thus unto the present work of Christ in and upon the Church.

Revelation 1:5
And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,
Grace and peace come also from Jesus Christ, who is the faithful witness, and in the first place the High Priest of the New Covenant. This Witness abideth, in contrast to the witnesses of the Old Testament. Therefore is He called the faithful Witness. Faithful signifieth that He is steadfast, that He endureth. Christ is the faithful Witness.
Then are we told wherefore this is so, or given expressions that are in substance the same as faithful Witness. He is "the first begotten of the dead." This is in truth a pleonasm—saying the selfsame thing twice in other words—for when He rose from among the dead, He was by that very rising the Firstborn. The sense of resurrection from the dead is a rising out from among the rest of the dead. Thus the phrase declareth a resurrection as firstfruits—a first resurrection. And this is of great moment, for the rights of the firstborn are joined thereto.
This is the Lord Jesus Christ, the Firstborn from the dead; therefore doth He inherit both High Priesthood and Kingship, and He beareth responsibility for that humanity whereof He is the Head. The words "the prince of the kings of the earth" set forth that He is highest in rank. It is another manner of declaring that Jesus Christ sitteth at the right hand of God:
"Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church," (Ephesians 1:21–22)
In brief, God hath put all things under His feet. And then it is said of Him: "and gave him to be the head over all things to the church." In that high and exalted place Christ is given unto the Church as Head. In His ministry and present labour He limiteth Himself—or is limited—unto a work toward the Church, whereof He hath become the Head. This is the present work of Christ as Head over the Church.

Revelation 1:6
And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

Scripture teacheth that we are cleansed by the Word. Set thyself under the Word, and it shall purify thee. For it revealeth unto thee the life of Christ, and through Him—the living Christ—thou art cleansed.
John setteth it forth most briefly: He hath washed us from our sins in His own blood, and He hath made us kings and priests. For what end were we cleansed? That we might serve the living God:

> "…how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Hebrews 9:14)

But what is a servant of God called under the Old Testament and the Law? A priest. Thus are we cleansed that we might be priests.

How was a priest set apart? The high priest placed him, as it were, in the laver; he must be washed. Once, wholly; and thereafter, when he ministered, he washed only hands and feet and face. They were not priests by reason of washing or consecration, but by birth. Even so with us. We are born again as firstfruits; we share in Christ's resurrection, and therefore are we priests. And therefore are we called to suffer ourselves to be cleansed, that we may in deed perform priestly service.
And Revelation declareth: He cleanseth us and maketh us priests of the New Covenant—

"kings and priests unto God and his Father."

Kings and priests after the order of Melchizedek.

Revelation 1:7

Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

"Behold, he cometh with clouds" pointeth back unto Acts 1, and also unto all those passages in the Old Testament which speak of the day of the LORD—for that day is called a "cloudy day" and a time of darkened heavens. Clouds betoken spiritual realities. Thou mayest yet behold them, yet canst not lay hold upon them, though they be nigh at hand. They are intangible; they vanish away. Spirit speaketh of spiritual working. The whole Bible confirmeth this—consider, for example, the pillar of cloud with the tabernacle, a figure of the Holy Spirit in our dispensation: the unseen labour of Christ.
"Behold, he cometh with clouds; and every eye shall see him" referreth unto Zechariah 12:10, where it is said plainly that every eye shall behold Him, even they that pierced Him:"…and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son…" (Zechariah 12:10)This shall come to pass at the appearing of the Lord Jesus upon the Mount of Olives, before Jerusalem. And in Zechariah it is likewise declared—as in Revelation 1:7—that all the families of the land shall mourn because of Him (Zechariah 12:12–14).The first great mark upon God's calendar is not, strictly speaking, the rapture of the Church (though that must indeed take place), but the appearing of the Lord Jesus Christ, together with the Church, upon the Mount of Olives. This is at the close of the seventieth week of Daniel. For this cause do we go forth to meet Him, and that meeting is called the rapture of the Church. Here the matter is the revelation of Christ and the Church upon the Mount of Olives. The reference is unto Zechariah 12–14. He cometh with clouds; and every eye shall see Him, and they also which pierced Him.

"All kindreds of the earth" is in truth "all families of the land." Land and earth are the selfsame word; here it concerneth the land of Israel. Wherefore shall all the families of the land mourn because of Him? Because He is their Firstborn. So it is written in Zechariah 12:10:

"…and shall be in bitterness for him, as one that is in bitterness for his firstborn."

This pointeth unto the appearing of the Lord upon the Mount of Olives in connection with the judgement upon the Jewish state and city. This is at the beginning of the time of the antichristian empire over the world, and at the same hour the beginning of the season wherein the Lord shall manifest His own kingdom upon the earth.Both the description of God's work in our dispensation (in verse 6) and the portrait of the Lord in His Second Coming are sealed with "Amen." Then followeth the solemn declaration.

Revelation 1:8

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

Omega is the last letter of the Greek tongue. Thus might we paraphrase: I am the A and the Z—or, in the Hebrew speech, the Aleph and the Tav. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come." The word "Lord" here is Jehovah, even as it appeareth in the passages of Isaiah whence this language is drawn.

These are strong and emphatic callings back unto the Old Testament, where Jehovah declareth:

"I the LORD, the first, and with the last; I am he." (Isaiah 41:4)

"I am the first, and I am the last; and beside me there is no God." (Isaiah 44:6)"I am he; I am the first, I also am the last." (Isaiah 48:12)

He saith: I am the Redeemer, I am the Beginning and the End, beside Me there is none; I am the Saviour. All these promises made under the name Jehovah in the Old Testament find their fulness in the Lord Jesus Christ. To make this plain, from verse 9 unto 18 followeth a description of the manifestation of the Lord unto John.

Revelation 1:9

I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

Little more is told us of John in these straits. We learn only that he standeth among the brethren, sharing in the Lord Jesus Christ: in His tribulation, as all believers are called to share; in His kingdom, though it yet remaineth hidden; and in the patience—the endurance, the suffering, yea, and the passion—of Jesus Christ.

Believers are exhorted in all things to partake of the Lord: in His blessings, but also, if need be, in the bitterer portions. Glory shall be revealed in the time to come, and thereof speaketh the rest of this book.

John was upon Patmos, one among many isles betwixt Greece and Turkey. In Scripture such isles serve as a type of the "isles of the sea" oft mentioned in the Old Testament. These point to the coastal lands, even here in the north-western parts of Europe. Patmos betokeneth the estate of the ten tribes of Israel and the regions wherein they dwell, and this is

knit closely to the ground of this book, which treateth of revelation as following upon hiddenness.
John’s place upon an island, as one exiled, is a figure of the ten tribes in exile upon the “isles of the sea,” that is, the western coasts. The word “sea” is also rendered “west”; thus “isles of the sea” is in truth a pleonasm in poor rendering, for isles are ever in the sea if taken literally, and “sea” addeth naught. It should be rendered in its other sense: the west—the isles in the west. From Israel’s view, these Greek isles lay westward, and so they typify the scattered ten tribes in exile.
The words “for the word of God, and for the testimony of Jesus Christ” appear again in Revelation concerning others who were taken captive, carried away, and exiled for speaking boldly of their Lord. For this cause was John set apart.

> **Revelation 1:10**
> I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

“In the Spirit” is the wonted phrase in the Old Testament for prophets who suddenly fell into a trance-like state. They beheld spiritual things not present in the flesh. They received visions, and this whole book concerneth such. What is set forth is visionary in high degree, bearing typological or symbolic meaning. Seldom is aught meant literally. Literal particulars there be, but as explanations added. The visions themselves are figurative.
Thus when it is said John saw a temple, know ye there standeth no literal temple there—the point is what a temple signifieth.
“On the Lord’s day” describeth the period of the Second Coming of Christ and all things connected therewith. Many Christians hold that the first day of the week, Sunday, must be kept holy, but where standeth this written in the Bible? No text there be for it. Some have said “the Lord’s day” meaneth Sunday. This notion arose among the English. In their translations they rendered not “the day of the Lord,” but “the Lord’s Day”—reversing the word order; grammatically it remaineth the same genitive, yet the effect changeth. Thus in English it becometh “the Lord’s Day,” not “the day of the Lord.” Thence men called Sunday, the first day of the week, “the Lord’s day”—not “the day of the Lord.”
For us, this expression meaneth not the first day of the week, nor the day after the sabbath. The day of the LORD is the time wherein Jehovah shall judge. “Day” implieth light, and therefore judgement, for things are judged, weighed, condemned, or corrected by light. Even in our speech, “day” linketh to judgement—think of the day in court, calling to account, the day of reckoning.
The day of the LORD standeth beside “the day of Christ,” when we shall be manifested before the judgement seat of Christ (Philippians 1:10; 2 Corinthians 5:10). And that beside “the day of God” in 2 Peter 3, wherein God the Creator dissolveth the old creation and bringeth in a new:

> “…the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.” (2 Peter 3:12)

Jehovah bringeth not judgement upon creation as such—that pertaineth to the day of God—but upon living men. The name Jehovah standeth chiefly in relation to Israel, and through Israel to all mankind. All upon earth shall He judge. This beginneth openly at His appearing upon the Mount of Olives, with the destruction of Jerusalem, and continueth unto the thousand years. That is the biblical span of the day of the LORD.
With “I heard behind me a great voice, as of a trumpet,” the symbolism beginneth. A voice as of a trumpet. In Scripture the trumpet is the shofar —the ram’s horn. A trumpet of metal is one thing; the shofar is of the beast. The thought is: the animal dead, yet giveth sound—so it hath, as it were, risen from death. The sound of the trumpet is the voice of the living Christ—the Ram, the Lamb slain yet living and speaking. Even in the Old Testament the trumpet oft pictured this. When the trumpet sounded, a king was come, and men must gather to him, to battle. The trumpet signifieth the voice, the Word of Christ. He is raised from the dead, He is the King; thus a voice like a trumpet, and straightway know ye who speaketh: Christ Himself.
Wherefore at the rapture of the church it is likewise:

> “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:” (1 Thessalonians 4:16)

Revelation 1:11

> Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

“I am Alpha and Omega”—these are Greek letters: the first and the last of the Greek alphabet. I am Alpha and Omega, the first and last of all God hath to say. “For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.” (Romans 11:36)
The saying “I am the first and the last” in the Old Testament belongeth to Jehovah, yet here to Christ. Revelation is sent especially to the seven churches here named in Asia Minor. These seven churches bear also a typological sense, as shall appear anon.

Revelation 1:12–13

> And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

The Voice is the Lord Jesus Christ, for He is the Word. Here the candlesticks seem, at this moment, more prominent than the Son of man Himself. First seven candlesticks, then “one like unto the Son of man.” If He be like the Son of man, who then is He? The Son of man—unless the contrary be said.This “made like unto” we know from Hebrews 7:3: “…but made like unto the Son of God; abideth a priest continually.”

There it concerneth the Son of God—the High Priest after the order of Melchizedek, who, per Psalm 110, is the Son of God. The Son of man is the Son of Adam—literally, the Heir. The Son of man is also the Goel, the kinsman-redeemer, head of the human family, and thereby the Redeemer and fulfiller of all God's promises.
A garment down to the feet pictureth the kingship of the Lord Jesus. "Down to the foot" meaneth it cannot be longer; it extendeth as far as may be. In Psalm 133 the high priest is anointed on the head with oil, but the oil runneth down his beard and over his garments unto the skirts. The skirts fill the temple—this linketh with Isaiah 6, and meaneth His glory filleth all. (Isaiah 6:1:
"…and his train filled the temple.") The skirts to the ground declare His glory revealed in the whole creation. The garment cannot be greater.
He is "girt about the paps with a golden girdle"—that is, about the breast, where the heart dwelleth. The heart is the seat of faith. Heart and faith are the wellspring of eternal life. Faith is the ground whereon eternal life is received. Eternal life is figured in gold; hence the golden girdle about the breast. The Believer is the Lord Jesus Christ.

Revelation 1:14
His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

In Daniel 7:9–14 "Son of man" first appeareth in this wise. On one hand He is the Son of man; on the other, God—yet the same Person.
White hair speaketh of purity, perfection, and righteousness. The hair of the head expresseth thoughts, counsels, judgements. Hair like white wool therefore showeth One who judgeth righteously—and thus God Himself.
A flame of fire, from old time, is the fount of light. Eyes and light are near kin: by eyes we behold light. The flame in His eyes is not that they shoot fire for judgement, but that they see all. When fire goeth from His mouth, that is another matter; but flame in the eyes meaneth enlightened eyes. His eyes run to and fro through all the earth. God seeth all, even the inward parts.

Revelation 1:15
And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

Here the selfsame thought is twice spoken. His feet glow as in a furnace, for fine brass hath to do with furnace and fire. Brass hath the hue of fire. Think of the brazen altar of burnt offering. Brass speaketh of judgement. Through judgement and fire are things cleansed, purified, refined. Thus fellowship is wrought.
Brass ever pictureth fellowship, for communication passeth through brass (or copper). Think of copper wires for light, for voice, for water. Copper handles and hinges join. Even bright brass slide-trombones. Blowing a brass horn or trumpet is communication. The thought is that the Lord, with feet like brass, hath passed through fire; He hath endured judgement.
"His voice as the sound of many waters" is, on one hand, a figure of the Word of God, especially in John's writings. Yet "many waters" may point to

the seas of the nations. In our days, when the Lord revealeth not Himself openly, the gospel goeth forth by Gentiles, not Jews. Those many waters may well represent many nations. There is the Word of God found; there may one find the Lord. If thou seekest the Lord, look not among the Jews; look among the Gentiles, saith Scripture. The Lord hideth His face from the Jews, but revealeth Himself to a people in darkness.
Paul saith to the Jews:
"Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it." (Acts 28:28)
And the Lord saith:
"Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matthew 21:43)

Revelation 1:16

> And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength.

He held seven stars in His right hand and stood amid the seven candlesticks that give light. Out of His mouth went a sharp twoedged sword—the figure of the Word of God. A sharp twoedged sword is spoken of in Hebrews 4:12 and Ephesians 6:17:

> "For the word of God is quick, and powerful, and sharper than any twoedged sword…" (Hebrews 4:12)
>
> "And take the helmet of salvation, and the sword of the Spirit, which is the word of God:" (Ephesians 6:17)

Twoedged meaneth it divideth: "even to the dividing asunder of soul and spirit" (Hebrews 4:12). Soul standeth for the old creation, spirit for the new. The Word of God judgeth the old, yet bringeth forth the new.
As we learn the Word, we discern the conflict and difference betwixt old and new man, old and new creation, this age and the age to come.
The Word uniteth us and bringeth fellowship—but by making separation. It setteth us apart from the world and old creation, ensuring fellowship in the new creation, in Christ. That Scripture maketh separation is its intent. Thereby the upright are manifested. This the Word of God doeth.
This sharp twoedged sword pertaineth especially to the future, when this work of the Word shall come upon the world itself. Now, as believers, we are drawn out and separated from the world. In the days of the day of the LORD, that separating and judging work of the Word shall go forth in the world. It proceedeth from His mouth; it is the Word of God.
What then appeareth is a dazzling figure. In 2 Corinthians 4:4 Paul speaketh of:

> "…the light of the glorious gospel of Christ, who is the image of God, …"

And in verse 6:

> "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." (2 Corinthians 4:6)

Hebrews 1:3 saith the Lord Jesus Christ is

"…the brightness of his glory, and the express image of his person…"
Psalm 19 declareth:

"The heavens declare the glory of God; and the firmament sheweth his handywork." (Psalm 19:1)

And then speaketh of the sun, which proveth to be the Lord Himself. The Lord Jesus is a shining figure—the revelation of the invisible God. "His countenance was as the sun shineth in his strength."

Revelation 1:17

And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

The first part of this verse needeth not alarm us. The like befell in the Old Testament, especially with Daniel. When the Lord appeareth to him, he falleth at His feet as dead. In Daniel 10 Daniel collapseth, as on other occasions. This is not the illustration of:"…Thou canst not see my face: for there shall no man see me, and live." (Exodus 33:20)

Rather, it expresseth that in our days, in our dispensation, the man in whom God worketh is accounted as sleeping. Even the Lord Himself is shown as sleeping. This hiddenness—which we must now further consider—is figured in sleep.

Adam, a type of Christ, fell into a deep sleep, and when he awoke the woman was there. This pictureth the Lord who hideth Himself, but in that time the woman—His Body, bone of His bones and flesh of His flesh—is formed. Paul explaineth this in Ephesians 5.In the Old Testament prophets, when prophecies touch our present time, they oft collapse, grow weak, sick, miserable, or as dead; or fall asleep, and the Lord must awaken them. Then the tale goeth on. There is ever a portion the prophet heareth not. That portion concerneth our dispensation.

If thou wouldst have the remainder of the chapter or further portions rewritten in this manner, speak the word.

Revelation 1:18

I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

He who is the First and the Last holdeth the keys of the exit from hell and of death. With those keys He giveth life unto whom He will, and with them He bestoweth the Kingdom upon whom He pleaseth.

Revelation 1:19

Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

Some, in their zeal to order all things neatly, have seen in this verse three distinct seasons: "the things which thou hast seen" as the first; "the things which are" as the second; and "the things which shall be hereafter" as the third. Yet I hold not this view. These three sayings all point to the selfsame reality. That which thou hast seen—here in vision—is in brief that which now is; and what now is, and what he beholdeth in this place, must needs come to pass "hereafter."

Whoso is acquainted with the writings of John—his epistles and his Gospel—knoweth that he ever repeateth the same truth, saying it thrice in varied words. John changeth not his theme. He may speak through an whole book of one matter, in sundry terms and from divers angles, yet it remaineth one. So it is here.
What he seeth here he writeth because he hath seen it. That is the estate in that moment—upon the Lord's day. Yet it concerneth "the things which shall be hereafter." In Revelation thou findest things past, present, and to come; but chiefly it speaketh of matters that should come after the days of John, and which are bound up with:

> **Revelation 1:20**
> The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

The seven stars are the angels of the churches. In Scripture angels and stars are knit together. Both are "heavenly bodies," heavenly beings of the "host of the LORD." What is said of stars is said of angels, and the reverse. The host of heaven appeareth sometimes as angels, sometimes as stars.
The word "star" meaneth much as "UFO"—an object flying we know not what. We call lights in the heavens "stars." Our word "star" is akin to the Hebrew satar—in the sense of hidden, unknown. Satar, hiddenness, is the root in the name Esther.
The Bible calleth a star a light in the heavens; and inasmuch as an angel shineth, he too is a light in heaven. It beareth symbolic meaning.
In plain words: these seven candlesticks, seven stars, seven angels, and seven churches must be set side by side, or one beneath another. They speak of one spiritual reality.

Revelation Chapter 2

In chapters 2 and 3 are seven letters to seven churches. In truth, the whole history of the Church is there set forth. I can say it no more briefly nor better. It is not the history of the Body of Christ as such, nor of all true believers, nor merely the spread of the gospel. It is what men call church history in the broadest sense—or more fully: the history of the hidden Kingdom as it appeareth upon earth.
In biblical reckoning there is a great gap betwixt the first and second coming of Christ. That gap is named "the dispensation of the mystery," "the Mystery," or more completely "the mysteries of the kingdom of heaven." This season is not laid out plainly in Scripture. Here in Revelation 2 and 3 a symbolic description thereof is given, written in the days of the Acts—at the dawn of our dispensation.
Before He cometh again bodily and appeareth in glory to the world, the longest span of salvation history is unfolded. It is not the history of the world itself—for that, in itself, mattereth little to God. He hath let go the

world in our days and hideth His face from it. Yet here is the history of the hidden Kingdom as it manifesteth on earth.
Not that the earthly showing of the Church is God’s chief purpose—nay, the contrary. As children of God in this dispensation we have heavenly citizenship and heavenly walk. Yet somewhat thereof is seen on earth, with all that followeth. These letters declare it.From Revelation 4 onward we pass to what is commonly called the rapture of the Church, and thereafter the revelation of the Kingdom of Christ unto Israel and upon the earth.

> **Revelation 2:1**
> Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

“He” is the Lord Jesus Himself, who at the beginning of each letter showeth Himself in a fresh manner. Here He linketh Himself to the seven stars and the seven golden candlesticks, even as in the closing verses of chapter 1.The point is this: in the first season of our dispensation the gospel was preached indeed, and a Light shone in the world, so that the gospel went forth unto all nations, yea, throughout the known world (cf. Romans 10:18). How they wrought this, we may marvel; yet the answer is one: by labouring greatly—preaching the gospel and naught else, journeying steadfastly, even as the Lord had foretold. Thus was the gospel borne to the world of that day. Hence it is here joined to stars and candlesticks—the bearers of light.

> **Revelation 2:2–3**
> I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

That these letters speak of church history is not widely received, and that is to be understood. Imagine thou wert of the Reformation and readest:

> “I know thy works, that thou hast a name that thou livest, and art dead. I have not found thy works perfect before God.” (Revelation 3:1–2).

As a Calvinist or Lutheran thou wouldst shrink from it.
As a Reformed believer thou mightest also mislike the words to Philadelphia:

> “I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.” (Revelation 3:8).

These words are spoken only of Philadelphia—the sixth letter. That season is long past. It began roughly in the eighteenth century, with the preaching of the gospel by men who heeded not church structures. They mounted horses, rode from place to place, preached in fields—preaching the gospel without regard to authority. That is evangelical, yet it hath no high esteem, neither in the world nor in established churches.

That time hath passed, yet men like not to own it, nor that these letters bear such meaning. For my part I have no difficulty therein—for I see not myself as part of “the church” in that outward, institutional sense. I stand apart from it. In any wise, these letters were not written only to the seven assemblies of old. The book itself went unto them.

Each letter beginneth much alike: “I know thy works.” The Lord first saith: “I know thy state.” Then followeth the description of a season. After that cometh reproof: “Nevertheless I have somewhat against thee,” and the faults are named. Then a call: “Repent; amend.” And every letter closeth with a promise of reward: “And I will reward thee.”

Know ye that God changeth not His mind, neither is His work in our dispensation bound to seasons or divisions. The reward He promiseth—in all other epistles—is ever the same: an inheritance to come, a crown, a throne. Thou findest it at the end of these letters in varied words, yet one truth.

What verses 2 and 3 describe is plain from Acts and the New Testament epistles. The gospel was spread with great zeal, and sound doctrine was taught. This appeareth especially in the labour of Paul—and rightly so, for Scripture giveth chief place to him therein. Yet others also wrote long doctrinal letters.

“I know thy works, and thy labour, and thy patience.” Here “patience” meaneth perseverance, zeal, fervent endurance. They wrought the Lord’s work with full heart; they preached with passion and strength. Men like Paul, Peter, and James feared not opposition. Their mind was: We must do this; we will press on, whether men will or no. That is zeal.

“And how thou canst not bear them which are evil.” This too we read in the epistles—opponents named, as Hymenaeus and Alexander (1 Timothy 1:20). In those days watchfulness was strict: Hold fast to the Word of God alone; no tradition of men, no compromise, but the Word only. Thus: “thou canst not bear them which are evil.”

Moreover: “thou hast tried them which say they are apostles, and are not, and hast found them liars.” In apostolic days false apostles arose—claiming to preach, yet not sent. They were false (2 Corinthians 11:13). “Apostle” meaneth one sent—a missionary; yet a special one, sent directly by the Lord Jesus in person. He appeared unto them and sent them forth. Paul ever stresseth this (1 Corinthians 15). After those direct appointments the term ceaseth for new men. Apostles were foundation-layers of the Church (Ephesians 2:20). Paul saith:“…as a wise masterbuilder, I have laid the foundation…” (1 Corinthians 3:10)Once laid, the foundation needeth not relaying; thus no further apostles, nor prophets in that foundational office. They were one company—foundation-layers. When the roof is set, they are no more needed. In later epistles they appear not in that wise.

Yet the devil laboured to hinder the foundation. “And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.” That is the bright side. They endured, yet laboured for the Lord’s Name, and fainted not. Strength came not of man, but of God—of His Spirit and grace.

First the good is owned; then followeth the Lord’s reproof. Men bend standards to fit times; the Lord never. However fair all seemed in that first season, from His view He yet hath somewhat against them:

> **Revelation 2:4**
> Nevertheless I have somewhat against thee, because thou hast left thy first love.

“Ephesus” meaneth “the desired one” or “the beloved.” In Scripture love is no mere feeling, but a practical bond. The chief word for love—agape—meaneth service, commitment in daily life. To love the Lord is to serve Him. Love is a tie that showeth itself in deeds.

There is a word for emotional love—philadelphia (as in Revelation 3:7)—yet it is rare. Agape, in Greek and Hebrew alike, speaketh of bond in service.

To love the Lord is to serve Him. Verse 4 declareth that service to the Lord waned. As today: zeal at the first, yet lost in time—perchance from weariness, discouragement, or want of endurance. So it befell Christendom. The Lord’s charge: “thou hast left thy first love.”

> **Revelation 2:5**
> Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

Leaving first love is a fall. From it they should repent—turn back to the first works. In deed they repented not, but the candlestick was removed. Of those first assemblies in our dispensation’s early years naught remaineth in practice—not even Jerusalem of Acts 2. Jerusalem was destroyed; Christians fled.

Of the churches in Asia Minor naught abideth practically. They kept not faith with the Lord; their light went out.

Revelation 2:6

But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

Despite many strange guesses, the Nicolaitanes are plain enough—for these things are not literal. All in these letters beareth allegorical sense. Behind “Nicolas” lie principles.

No historical Nicolas led a sect known to us. The name appeareth here and in verse 15 as “the doctrine of the Nicolaitanes.” The name itself revealeth:

Nikao meaneth to conquer, to rule; laos meaneth people.

It is rule by the people—in the assemblies, the church. Power falleth to the laity. Leadership threateneth to pass to those who know not the deep things.

Democracy—oft praised as best in state, trade, or church—meaneth all vote, though few know what the Church is. Yet all must speak; time is lost in talk, and little else is done. That is the devil’s aim.

True leadership in the Church cometh from Christ the Head—not from hands or feet. The Head directeth.

The Lord giveth certain men tasks. Paul led thus and charged Timothy likewise. Timothy received charge from above. Paul took him from kin and taught him.In Acts 20 Paul chargeth the elders of Ephesus: Take heed to the flock “over the which the Holy Ghost hath made you overseers” (Acts 20:28). The Spirit appointed them—not the flock. Sheep choose not shepherd; the Chief Shepherd doth. It cometh from above—not below. It is not democratic, but Christocratic: rule by Christ.
Members appoint not their leaders. Scripture showeth it negatively: when they “heap to themselves teachers” (2 Timothy 4:3), it is ill, and endeth not well.
Believers are taught—first from Scripture, then by those God appointeth.

Revelation 2:7
He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.
All seven letters end thus, for they concern hidden things. “He that hath an ear, let him hear what the Spirit saith”—for the Spirit leadeth into all truth, in secret, by the Lord’s own work.
If we stand in victory—not under law or worldly principles, but under grace’s New Covenant—then we eat now of the tree of life. As we overcome by faith, live by faith, we partake thereof, and the Lord blesseth us. God giveth life and all thereto on ground of our submission. We dwell in God’s paradise—for as born again, new creatures, we are set in heavenly places.

Revelation 2:8
And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;
Here beginneth the second letter, to Smyrna. “Smyrna” meaneth bitterness, akin to myrrh—bitter, used chiefly to embalm the dead; thus it pointeth to death and resurrection, to new birth.
Gold, frankincense, myrrh: gold figureth eternal things, especially kingship—incorruptible. Frankincense speaketh of eternal priesthood. Together they show the High Priest after Melchizedek—King and Priest. Myrrh preserveth, pointing to resurrection. All three speak of King and Priest in eternity.
This letter, named Smyrna, describeth Christendom from the close of Scripture unto Constantine—from about AD 100 to AD 300. The chief theme is fierce persecution of Christians.

Revelation 2:9
I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.
They suffered tribulation and poverty—yet were rich in faith. “Blasphemy” meaneth to lay a burden, a yoke—chiefly the Law—through religion.
This cometh from “them which say they are Jews, and are not.” It is figurative: those who bind men under law, whereas Christians are free.

They are “the synagogue of Satan,” for Satan useth the Law. The Law worketh sin and death; he who hath power of death is the devil:“…that through death he might destroy him that had the power of death, that is, the devil;” (Hebrews 2:14)Preaching law and religion is the gravest peril to the gospel. Life under law threatened early believers sore.

Revelation 2:10
Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.
This is figurative. Two views offer: perchance the last ten years of persecution, from Diocletian’s edict in AD 303 to Constantine in 313. That frame is true, yet I hold not “ten days” for ten years.
More plainly: church history numbereth ten waves of persecution—from Nero in AD 54 onward. Each lasted decades, rose and fell. “Tribulation ten days” meaneth ten periods of persecution.
They were cruel—thousands slain. Yet the more died, the more believed. “Be thou faithful unto death, and I will give thee a crown of life.” That is ever the promise: fulfil God’s will, receive the crown due.
Persecutions ceased when Constantine turned to Christianity. Whether he truly believed is doubtful; yet from thence the next season beginneth—Pergamos.
“Pergamos” meaneth “heavy marriage”—a burdensome union that ought not to be: Church wed to State.
In our lands Church and State are parted since times past; yet in Pergamos they became one. Aforetime Christianity was persecuted; after Constantine it became the empire’s faith—fashionable, nigh compulsory. That change smote the Church heavily—a wound from which the outward Church hath never healed. It was seized and made the world’s religion.

> **Revelation 2:12–13**
> And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges; I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

The sharp twoedged sword is the Word of God—largely lost in the Church from these changes. Decisions came not by Scripture, but by vote in council or throne.In Pergamos stood Zeus’s throne—chief god of Greeks, Jupiter to Romans. That seat now standeth in Berlin. Zeus figureth Satan—“god of this world,” “prince of this world.”
Yet good remaineth: “thou holdest fast my name.” Faithful believers ever abode, even here.
Antipas we know otherwise as Herod Antipas—epithet meaning “in place of the father/man.” The Antipas here is unknown in history, yet called “my faithful martyr, slain among you, where Satan dwelleth.”

This is not mere history but prophecy and symbol. It pointeth to biblical preaching—Scripture's teaching.
Such preaching cometh not to build the old man, but in his place—anti the old pas (man). Scripture saith man is dead:
"And you hath he quickened, who were dead in trespasses and sins;" (Ephesians 2:1)
When one believeth, a new man appeareth instead of the old. That preaching was stifled from Constantine's time. Christianity, once recognised and honoured, became for man's benefit—not instead of him. Thus: "Antipas my faithful martyr, who was slain among you, where Satan dwelleth." The devil seeketh man's improvement; God seeketh his replacement—new birth. Faith's life replaceth religion—even Christian religion, which in truth existeth not as such in Scripture. From then, preaching "live by faith" well-nigh ceased in official church life.Yet through ages faithful souls abode true to the Word—though they shaped not the main stream of church history, and are scarce in books, save a few we shall meet anon.

> **Revelation 2:14**
> But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

Read Balaam's tale in the Old Testament. Balaam counselled Balak: Draw near to this people, join them, covenant with them. Then shall they serve thy gods; thy ways shall mingle with theirs till distinction vanisheth.
So in Pergamos: Christians joined the world—the Roman Empire. They became part thereof; Romans became "Christian"; all ruled under Constantine. Confusion followed: empire under devil and Kingdom of Christ grew indistinct. That confusion abideth.
The chief example is the Roman Catholic Church—pious in seeming, yet a worldly power with earthly might. Far more in past days, yet Rome's sway lingereth.
The doctrine of Balaam is mingling till all be one mass; then the enemy taketh all.
If thou wouldst continue further into the letters or other portions, speak, and it shall be rewritten in like manner.

> **Revelation 2:15**
> So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

In verse 6 it was yet "the deeds of the Nicolaitanes"; here it becometh their doctrine. No longer mere actions of men, but that which is fixed in teachings, rules, and ordinances. The doctrine of the Nicolaitanes concerneth the church as a system. The Christian assembly, as an institution, is governed by a hierarchy of mighty officials and office-holders. Many know little of the truth, yet they hold sway. Some were set in place by the emperor himself and made bishops.

The famous Council of Nicaea (AD 325), wherein sundry dogmas were decreed—including the doctrine of the Trinity—was in chief part a matter of politics. Power within the Church was the chief aim, not the seeking of truth. Truth is not put to vote, yet vote they did. Herein lieth the lesson of the doctrine of the Nicolaitanes.

> **Revelation 2:16**
> Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

While the Word—the Holy Scriptures—was set aside in ordered fashion, the Lord declareth: I Myself will take the matter in hand; I will come unto thee and fight against them with the sword of My mouth. And so it came to pass, though not yet in the days of Pergamos.

Thereafter followeth the letter to Thyatira—the darkest and gravest season of church history: the full rising of the Roman Catholic Church. Supremacy was given to the bishop of Rome, made supreme pontiff—the pope, the supreme father. It was the heavy age of the “dark Middle Ages,” when the Bible was placed upon the index of forbidden books. No Christian might read it; what mattered was the teaching of the Church alone. The Scriptures were banned.

I fear that even in some evangelical circles today there be those who, if they could, would gladly forbid the Bible. I speak in earnest. For when a member saith, “But doth it not say in the Bible…?” it proveth awkward; power cannot be held so easily, not even over a small company. The Roman Church solved it plainly: they forbade the Bible. In those days it was no hard thing, for copies were few, ere the age of printing.

> **Revelation 2:18**
> And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;

This speaketh of judgement and of a God who seeth all. Eyes like flame of fire we have already considered in chapter 1, as also feet like fine brass. He beholdeth everything and shall judge.

> **Revelation 2:19–20**
> I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

The things named in verse 19 were sore needful for true believers in those days, for all stood against them. The first works were wrought with love, service, faith, and patience. The last works were mere works—deeds without heart. So oft it falleth out.Verse 20 we met afore in Pergamos, yet here it is far stronger. Jezebel we know from Scripture: wife of King Ahab, she led hundreds of Baal priests and idolatry in Israel. Suffer a prophetess

Jezebel to teach, and idolatry followeth straightway. The faithful prophets of Jehovah she slew, as in the days of Elijah (1 Kings 16–20; 2 Kings 9). Here is shown how the Church slid into idolatry. History repeateth itself. When Rome ruled the world, they needed a religion. They took the Greek gods, gave them Latin names—Zeus became Jupiter. Later they took Christianity, yet with one God only; but men still craved gods for this and that. Saints were raised up from Christian history to fill the place of old gods. Thus no longer “the god of travel,” but Saint Christopher; no longer this or that deity, but patron saints. To own a patron saint in such wise is naught but idolatry. Saint Nicholas is an idol. Yet we own no idols, recognise none; therefore we have no quarrel with him.

Revelation 2:21–23

And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

I tarry not long on “reins and hearts,” but what is here foretold came upon so-called Christian Europe: famines, floods, plagues. In the dark Middle Ages the people of Europe were sorely diminished. God sent judgement to set order, that somewhat of true believers might remain.

Revelation 2:24–29

But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. But that which ye have already hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star. He that hath an ear, let him hear what the Spirit saith unto the churches.

Verse 24: “the depths of Satan”—that was the Roman Catholic system. Yet even then faithful ones abode true to God’s Word. They have ever been. Verse 26 speaketh of the glory of Christ wherein we shall share. Verse 28: the Morning Star riseth in our hearts when we heed the prophetic word:

> “We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.” (2 Peter 1:19)

It shineth as light in a dark place—our heart—till the Morning Star, who giveth light, riseth therein, and Christ is formed in us.

Revelation Chapter 3Thereafter we enter a season wherein the faithful begin to appear upon the face of official church history. The letter to Sardis describeth the Reformation in the sixteenth century. AD 1517, when Luther nailed his ninety-five theses to the church door in Wittenberg, is held as the Reformation’s beginning.

As answer to the worldliness of the Church arose a strong reaction, culminating in the Reformation. This is mirrored in Sardis. “Thyatira”

meaneth “odour of affliction”—sorrow, a low point. “Sardis” meaneth “those who have escaped”—the remnant. Here is a believing remnant out of the Church.

> **Revelation 3:1**
> And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

Here the testimony of the Spirit appeareth again. Yet: “I know thy works, that thou hast a name that thou livest, and art dead.” Howsoever we may think well of the Reformation in looking back, Scripture speaketh not overly well of it.

> **Revelation 3:2**
> Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

The beginning was good, with some restoration; yet it was far from complete. Much was left undone. The Reformation fell into the grasp of politics and the world. Church history’s chief mark was political: it turned Europe—and the known world—upside down, with all worldly consequences.
The Reformers stood under protection of princes, dukes, and kings.

> **Revelation 3:3**
> Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

This holdeth true today, for in Reformation circles little is known of Christ’s Second Coming. Since the Church on earth became a kingdom, expectation of His return was lost. If the Church be already the kingdom, then Christ cometh not to establish it. Thus only “Judgement Day” or “the Last Day” remaineth, wrongly called His Second Coming.
The Reformation restored not these truths from Scripture. In those circles the Church is yet “the bride” longing for the Bridegroom in some far day; but the present truth of the Body of Christ in heavenly glory, and the rapture, is scarce known.
Baptism became sprinkling—not as at first. Much was “not found perfect before God.” What Luther recovered—that a man is justified by faith alone—is yet taught, though thou art blessed to hear it plainly among Reformed today. Of Christ’s glory, the Church’s glorified place, they know little.
Protestant churches came out of Rome. Then doctrines were fixed in confessions. Men appeal yet to the “fathers” after the Reformers—and there it resteth. Churches fell again into political hands. In the Netherlands we have had “God, Netherlands, and Orange” as one bundle.
The Netherlands oweth its being in part to the Reformation—though few know or teach it now. William the Silent fought not for “the Netherlands”—it existed not—but for freedom of religion. Yet that religion was clasped by the state, under Orange and others.

To set God, nation, and house side by side as one is nigh blasphemous. Greater reverence is due to God alone.Revelation 3:4–5
Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.
“He that overcometh… clothed in white raiment” is a known promise: share in Christ’s glory.
“I will not blot out his name… but confess it before my Father and angels” showeth reward indeed.
The fairest season in church history, whereof naught ill is said, is Philadelphia—“brotherly love.” By John, brotherly love marketh true faith. In Philadelphia’s days this genuine faith shone.

> **Revelation 3:7**
> And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

He that is holy, He that is true—the Truth Himself—hath the key of David; He openeth, and none shutteth. Many doors opened in that time—not written in Scripture, yet plain to see.
It concerneth the mid-eighteenth to early nineteenth century—when men rose suddenly and said: “I go to preach the gospel.” Not sent by church order, but of their own accord.
John Wesley mounted his horse: “I go to the next village to preach.” He and his brother sang and travelled half the world. From this sprang the Methodist movement in England and America.
Men went forth believing they had the ministry—outside established churches. It was singular, with great power. They preached not church, but gospel—not to fill pews, but to proclaim truth. They were as sand in the gears of institutions.
This continued nigh to our day. Billy Graham was perchance the last of that line—he went not by church command, but of his own charge and cost.
Others followed: a dentist to Persia—not for teeth, but gospel; Albert Schweitzer to Africa—not chiefly for medicine, but preaching. They went on personal call, one aim: the gospel.
Now mission societies send for aid and development; souls are secondary. Yet many began with lone souls who simply went. One went; kin supported; later a committee took over. Thus societies arose—but not so at first.
If thou believest thou art called, go. If to Africa as missionary, why tarry? Take bicycle or whatever and depart. That was the apostles’ way—they went.

> **Revelation 3:8–9**
> I know thy works: behold, I have set before thee an open door, and

no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

This shall find fulness in the future. Such work was ever threatened by "the synagogue of Satan": "Thou canst not believe outside the Church; thou must be under discipline." Or: "I will organise it for thee." Thus new denominations rise.

A century ago Free Evangelical Churches arose in the Netherlands—meant to be free, yet they became institutions like others. Men are captured, boards form, rules bind.

Even now among evangelicals the Law is preached anew, and we are bid heed Jews for "Jewish roots." Christianity cometh of Judaism, say they; thus special heed to Jews or Jewish believers. There is the synagogue of Satan.

We are neither Jew nor Gentile—we are Christians. The Lord worketh in us by His Word, which we keep.

Revelation 3:10

Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

They preached gospel and held Scripture above tradition. Temptation is the devil's lure to forsake God's Word—as with Eve. The answer is ever: "It is written" (Matthew 4).The "hour of temptation" upon all the world hath come, I believe—with higher criticism: not what the Bible saith, but how it was made, who wrote, whether inspired. Thus the Word is pushed aside. Many have fallen.

It is marvel we are kept: "Because thou hast kept the word of my patience"—My passion, surrender, endurance. The Word is our passion. "Ye have need of patience" for service. Even Christ needed it to finish His course.

Where we keep God's Word, He keepeth us from temptation. We heed not the tempter, but say: It is written. Thereby we stand.

Revelation 3:15

I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

That temptation bringeth us to Laodicea—neither cold nor hot, but lukewarm. That is Christendom today—even among Christians. All is well, all interesting, yet naught is done. Men think as they will; it mattereth not. Indifference reigneth. They have the Bible, yet it changeth them little.

In Laodicea they have fallen to the temptation of verse 10. Indifference, forsaking the Word, replacing it with other things—the world seeth it. Only a remnant hold fast. Institutions rule, or trends carry away; the Word meaneth naught. Not even in evangelical circles, nor in what floweth from Laodicea. It is a deep tragedy.

In my youth I lived in Philadelphia's days—zeal for the Word, readiness to sacrifice. Now in Laodicea it is gone within few decades.

> **Revelation 3:16–17**
> So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

This describeth Christendom as religion today. But we—if rightly placed—belong not thereto. Thus He counselleth:

> **Revelation 3:18**
> I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

Men must yield their supposed riches to share in God's grace—what the Lord giveth. Cling to old man, world, honour, wealth, power—and no share in tried gold or white raiment. Exchange is needful; hence "buy."
Churches oft choose worldly wealth. We choose the other: "Take the world, but give me Jesus, and all blessings in Him yea and amen."
"Anoint thine eyes with eyesalve"—oil is the Spirit. Where He worketh, men see. We have the Spirit to know God's gifts. In Laodicea they see not; they are blind.

> **Revelation 3:19–20**
> As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

The Lord knocketh at the Church's door—most plain meaning. Generally it openeth not; yet whoso believeth in Christ and His Word openeth. Let Him in, shut the world out.As in the upper room—disciples within, door shut for fear of Jews (religion without). Yet the Lord entered. That is the Church as it should be.Joseph in Egypt sent Egyptians out, shut the door: "I am Joseph." With foes without, he was with brethren within.

> **Revelation 3:21**
> To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Through two thousand years the principle holdeth: whoso is faithful to the Lord shall sit with Him as son and heir. We await that. It is not tied to one season. Seasons change through the seven, yet God's promises abide one. Whoso standeth steadfast, not carried by winds of doctrine (Ephesians 4:14), shall share His glory at His appearing. The chapters following concern this.
In chapter 4 the believers of this dispensation stand about the throne in heaven.

Revelation 4

Here we come to the true heart of Revelation: the revelation of Jesus Christ and His Kingdom. Chapters 4 and 5 are one vision—the introduction thereto.

> **Revelation 4:1**
> After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

Here beginneth the chief matter of the book. “After this”—after the things of the churches, after the seven letters which set forth the course of the hidden Kingdom upon earth through the present dispensation. Now a door standeth open in heaven, and a voice as of a trumpet calleth: “Come up hither.” This is no mere bidding to John alone; it is the summons of the Church to be caught up, to meet the Lord in the air. The trumpet-voice echoeth that which shall sound at the rapture:

“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.” (1 Thessalonians 4:16–17)John, as a figure of the Church, is called up. What followeth is “things which must be hereafter”—not the things which are (the church age upon earth), but the things which come after the Church is removed. From this point the book turneth from the things of the present dispensation to the things which shall be when the Church is no longer upon earth, and God taketh up again His dealings with Israel and the world in the seventieth week of Daniel.

Revelation 4:2
And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne.

John is “in the spirit”—as afore in chapter 1 upon the Lord’s day. Now he beholdeth a throne, and One sitteth thereon. This is the throne of the universe, the great white throne of sovereignty, yet not yet the throne of judgement upon the living and dead, but the throne of government and glory in the heavens. He who sitteth is God the Father, though His form is not described in detail, for no man hath seen God at any time; the only begotten Son hath declared Him. Yet the glory round about Him is set forth in splendour.

Revelation 4:3
And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

Jasper is clear and bright, oft likened to the purity and holiness of God; sardine (or sardius) is red, speaking of judgement and wrath, yet

tempered. The rainbow round the throne—like an emerald—bringeth to mind the covenant with Noah: mercy after judgement, the promise that the earth shall not again be destroyed with a flood. Here the rainbow speaketh of God's faithfulness to His covenants, even in the day when wrath shall be poured out. Mercy and truth are met together; righteousness and peace have kissed each other. Though the seals be opened and judgements come, the throne is encircled with the token of covenant-keeping grace.

Revelation 4:4

And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

Here are the four and twenty elders—representatives of the redeemed in glory. Twelve tribes of Israel and twelve apostles of the Lamb make twenty-four; thus the elders stand for the whole company of the redeemed, both Old Testament saints and the Church. They are seated—rested in their labours; clothed in white raiment—the righteousness of saints; crowned with gold—the reward of faithfulness. They are not angels, for angels wear not crowns of victory, neither are they said to reign as kings and priests. These are the glorified saints, the Church caught up, seated with Christ in heavenly places, as He promised:
"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."
(Revelation 3:21)
They sit round about the central throne, in priestly and kingly array, beholding the glory of Him who sitteth thereon.

Revelation 4:5

And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

From the throne go forth lightnings, thunderings, and voices—tokens of power, majesty, and impending judgement. Yet before the throne burn seven lamps of fire—the seven Spirits of God, the one Holy Spirit in His sevenfold perfection (as in Isaiah 11:2). He is the Spirit of the Lord, of wisdom, understanding, counsel, might, knowledge, and fear of the Lord. In this scene He is not yet sent forth into all the earth (as in the day of Pentecost and onward), but present in heaven, ready for the work that followeth when the Church is removed and He taketh up His ministry in a new manner during the tribulation.

Revelation 4:6

And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind

.Before the throne a sea of glass, clear as crystal—figure of the purity and peace of heaven, the calm after storm, the separation of the redeemed from the troubled sea of the nations below. In the midst and round about

the throne four living creatures (not “beasts” in the sense of wild animals, but ζῷα—living ones). They are full of eyes—seeing all, knowing all; before and behind, nothing hidden.

> **Revelation 4:7**
> And the first beast was like a lion, and the second beast like a calf, the third beast had a face as a man, and the fourth beast was like a flying eagle.

These four living creatures are the cherubim of Scripture—guardians of God’s throne and executors of His will. In Ezekiel 1 and 10 they bear the likeness of man, lion, ox (calf), and eagle—symbols of the creation in its strength, service, intelligence, and swiftness. Here they worship, leading the praise of heaven. They represent the redeemed creation, now in harmony with the throne, praising Him who created all things.

> **Revelation 4:8**
> And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

Six wings—two to cover the face in reverence, two to cover the feet in humility, two to fly in swift obedience (as in Isaiah 6). Full of eyes within—perfect discernment. They cease not, day nor night: “Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.” Thrice holy—the triune God in His absolute separateness from sin, His infinite purity. The One who is, who was, who is to come—the eternal Jehovah, yet here the Almighty in relation to creation and redemption.

> **Revelation 4:9–11**
> And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they
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> And when those four living creatures give glory and honour and thanks to him that sitteth on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sitteth on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.Behold, whensoever the four living creatures — which are the cherubim — lift up their voices in praise, the four and twenty elders do the selfsame thing, yet with this further act: they cast their crowns before the throne. And they cry with one accord,Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for

thy pleasure they are and were created.This casting of crowns before the throne is a thing we meet oft in the hymns of the saints. Verily, many among us have learned the deep truths of Scripture more steadfastly through hymns than by any other means. For the holy writings are oft questioned and wrested by the disputers of this world, but the hymns are sung with full heart and without gainsaying. Men and women utter words they have scarce weighed in their minds, yet those words sink deep into the heart, the understanding, the memory, and the daily walk, though the singer perceive it not.What do the children of God truly hold and believe? Search their hymns, and thou shalt know what is precious unto them, what they cherish, and what they pass by. Thus sing we as the Church: “My crown which He will give, I lay at His feet…” Not that we render back the crown in very deed, yet in this figure it is so done; for it declareth plainly: O Lord, it is by Thy mighty working alone that we have received this crown. Thou hast not only bestowed it upon us at the end of our course, but by Thy strength alone have we run that race. It was of Thy grace; for of ourselves we could do nothing.The service of the four cherubim is one with that of the four and twenty elders: both are called to give glory unto God. In the Church — which is His body — Christ is formed, and thereby is God glorified in us. We are a people gathered unto His name. Where Christ is formed within us, there His glory shineth forth through us. And when Christ shall appear, I am fully persuaded that the words “with great power and glory” speak not only of Him, but of us with Him. For we shall be revealed with Him in glory. He is our fulness, and we are His fulness (Ephesians 1:23).“…for thou hast created all things, and for thy pleasure they are and were created.” We also are created of Him — not in the old creation, but in the new. For whatsoever hath been wrought in our lives, it is by His power alone.Revelation 5:1 – The Sealed Book in the Right Hand of Him upon the ThroneAnd I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.Here is the heavenly scene set forth: Christ in glory seated upon the throne, and from thence that glory shall yet be made manifest upon the earth. This is shadowed forth in a book — a scroll, as was the custom of old — written within and without, and sealed with seven seals.Seven is the number of God’s perfect and complete work. Thus must there be seven seals, neither more nor less. For in a scroll is written a history, a course of events from the beginning unto the end. The unrolling thereof before the reader answereth unto the unfolding of those things which are written: the counsel of God proceeding through time until all is fulfilled.Revelation 5:2–5 – The Proclamation of the Strong Angel and the Lion of the Tribe of JudahAnd I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to

look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.Who is worthy to open this book and to loose the seals? Who shall bring the whole counsel of God to pass and finish the work of redemption? None in heaven, nor upon the earth, nor under the earth was found able. And I wept sore, for it seemed all hope was gone.But one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed. These names are taken from the law and the prophets. The Lion of the tribe of Juda is declared in Genesis 49:9–10, where Jacob saith, “Judah is a lion’s whelp… The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.” Shiloh is the Prince of Peace, the Messiah. And the Root of David is foretold in Isaiah 11:1,10: “There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots… In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.”Thus the Lion is the Son of David according to the flesh, yet also the Son of God by His resurrection from the dead. He hath prevailed to open the book and to loose the seven seals, for He hath overcome death and brought life and immortality to light.Revelation 5:6 – The Lamb as it had been SlainAnd I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.Behold, the Lion appeareth now as a Lamb that had been slain, yet standing alive in the midst of the throne. The marks of His wounds are yet upon Him, but He liveth. He hath seven horns — signifying perfect power and dominion — and seven eyes, which are the seven Spirits of God sent forth into all the earth.In the holy Scriptures, the Lion and the Lamb are one and the selfsame: both point unto the Lord Jesus Christ. The Lion showeth His kingship and might; the Lamb showeth His meekness, His submission, His willing obedience unto death. Symbolism may seem hard unto some, yet it maketh the truth plain: in whatsoever form He is set forth, it speaketh of Christ.Here then standeth a Lamb as it had been slain, yet living. I see not a literal lamb, but the form of the Man Jesus of Nazareth, the Son of David. In my mind’s eye I behold the prints of the nails in His hands, His feet, and His side — even as it is written in Zechariah 13, where they shall look upon Him whom they pierced, and shall ask, “What are these wounds in thine hands?” From this Lamb thou mayest see that He was slain, yet He standeth and liveth. He is the Lamb that overcame death. As conqueror He is set forth as a Lion, yet it was the Lamb that opened not His mouth, that was led as a lamb to the slaughter, submissive and in weakness. Yet by that very weakness is He now exalted with great power.Wherefore God also hath highly exalted him, and given him a name which is above every name

(Philippians 2:9). This is the preaching of the apostles. Peter declared in Acts 2: “Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.” Here is the deepest humiliation joined unto the highest exaltation.Revelation 5:7 – The Lamb Taketh the BookAnd he came and took the book out of the right hand of him that sat upon the throne.This causeth difficulty unto many, for here appeareth a distinction between him that sitteth on the throne and the Lamb. He that sitteth on the throne holdeth the book, and the Lamb is worthy to take it. Thus the Lamb cometh unto him that sitteth on the throne and taketh the book from His right hand.Who sitteth upon the throne? The Lamb. Who cometh unto him that sitteth upon the throne? Again, the Lamb.Men are wont to take the vision too lightly, saying simply, “The Lamb is Christ.” True it is, yet it is more than that; it is more particular. The Lamb setteth forth faith, humility, submission, and readiness to follow. A sheep followeth the voice of the shepherd. Who answereth unto this — humility, obedience, willingness, lowliness? The Lord Jesus. His faith, His obedience, His humiliation are set forth plainly in Scripture.Yet in the first place the matter is more general, and thus divers figures that all prefigure Christ may stand together. The Lion is not a type of meekness or service; the Lion is the token of kingship. It is Christ in another aspect, by reason of other attributes. Thus two figures of Christ may stand side by side, yea, and the one may “come” unto the other.Where Christ is the express image of God’s person, the brightness of His glory, and the very manifestation of the invisible God, there He sitteth upon the throne. “The Father judgeth no man, but hath committed all judgment unto the Son” — who then sitteth upon the throne? Christ Himself, in His divine capacity as Jehovah, the Son of God, the Image of God — the outward showing forth of the invisible God. No man hath seen God at any time; if any see One upon the throne, it is the Lord Jesus Christ, in whom God revealeth Himself.Upon the throne in Revelation 4 and 5 thou seest the Ancient of days — or a Figure unnamed. It is the expression of the Being of God. Had He a name here, it would be Jehovah. But the One who is brought unto Him is called the Son of man, or in the setting of Revelation 5, the Son of David — who himself was a son of Adam. Two offices come together in one Person.The Lamb came unto him that sat on the throne and took the book out of His right hand. Whether the book be in the hand of the One or of the Other mattereth not; from this point forward no distinction is made. There is but One: the Lord Jesus Christ, Son of God and Son of man.Revelation 5:8–10 – The New Song of the RedeemedAnd when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed to God by thy blood out of every kindred, and tongue, and people, and

nation; and hast made them unto our God kings and priests: and they shall reign on the earth.We are yet speaking of the Church, the body of Christ. The four living creatures and the four and twenty elders fall down before the Lamb in submission unto Him. The Church is subject unto Christ.Harps are instruments of string; vials are bowls or flasks, vessels that lie flat. If filled with incense, the mouth must not be too wide, lest the savour pass away. Both harps and vials are hollow vessels. They set forth creation itself, for creation is an empty vessel (as is shown in the study of the Biblical world-picture). Man, as creature, is likewise a vessel: he is made to serve a purpose, or to be filled with somewhat.Harps give forth music — unto the glory of God. Golden vials are filled with odours and bring a sweet savour before the Lord. Thus these two things, though diverse, are in truth one: hollow vessels bringing forth that which is spiritual unto the praise of God.It is the glory of God that is here declared: “They sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof.” This is the song of the new creation, and therefore a new song. Wheresoever a new creation cometh into being through the indwelling of the Word of God, this new song ariseth. It answereth unto Revelation 4:8: “Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.”We have already seen that the four and twenty elders do nothing in Scripture save sing together — which is, first of all, to utter the same words with one mouth. Hence ariseth the Christian custom of congregational singing, which in the height of the Roman Catholic Church had been wholly set aside. There they used choirs only. It must be “art,” and the common man, untrained, was not suffered to take part. He was eased of that burden; others were appointed in his stead. At the Reformation this was restored. The Reformers straightway began to write and compose spiritual hymns.In Scripture, singing signifieth that the same thing proceedeth from many mouths. Hence we know the angels sang, though Scripture saith it not plainly. They spake with one voice. In Exodus 15, concerning Moses, it is written: “Then sang Moses and the children of Israel this song unto the LORD, and spake, saying…” They recited it together.Congregational singing hath in the first place a symbolic meaning: to sing together is the token of a common work directed unto the glory of God. Therefore do we ever find the four and twenty elders singing — and the angels likewise. With one mouth they glorify the God and Father of our Lord Jesus Christ.“For thou wast slain, and hast redeemed to God by thy blood out of every kindred, and tongue, and people, and nation.” (The words “and hast redeemed us” in some copies should be omitted; the true reading is “hast redeemed to God by thy blood out of every kindred…”)This can apply only unto the Church, for Israel is not redeemed out of every kindred, and tongue, and people, and nation — nor are the angels. If the four and twenty elders sing this, then they are the Church. The four and twenty elders come out of every kindred, and tongue, and people, and nation.And hast made them

unto our God kings and priests: and they shall reign on the earth.“Thou hast made, for our God, kings and priests.” It is not here plainly said who they are. The text continueth: “and they shall reign on the earth.” In a corrected reading, “us” and “we” should give place to “them” and “they.” Yet in truth it changeth nothing. We know full well who they are. Whether it saith “we” or “they,” it is those four and twenty elders, redeemed out of every kindred, and tongue, and people, and nation.Who then are made kings and priests? We are — we, as the Church. As the Church we shall reign as kings upon (or over) the earth. We hold a heavenly place, and from that higher standing we shall rule over the earth in the day of His manifested kingdom.This is the mystery hid in the Old Testament and now made manifest: the Church is not the bride, but members of the Bridegroom’s body. Christ is the Head, we are the members; together we are the corporate Bridegroom who shall rejoice over restored Israel in the days of the New Covenant.Thus the vision declareth the heavenly glory of Christ and His Church, from whence that glory shall yet be revealed upon the earth when He cometh to take the kingdom and to reign for ever and ever. Amen.
And when he had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying,Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made them unto our God kings and priests: and they shall reign on the earth.We are yet speaking of the Church, which is the body of Christ. The four living creatures and the four and twenty elders fall down before the Lamb in submission unto Him. The Church is subject unto Christ.Harps are instruments of string; vials are bowls or flasks, vessels that lie flat. If they be filled with incense, the mouth must not be too wide, lest the sweet savour pass away at once. Both harps and vials are hollow vessels. They set forth creation itself, for creation is an empty vessel (as is shown in the study of the Biblical world-picture). Man, as a creature, is likewise a vessel: he is made to serve a purpose, or to be filled with somewhat.Harps give forth music unto the glory of God. Golden vials are filled with odours and bring a sweet savour before the Lord. Thus these two things, though diverse in form, are in truth one: hollow vessels bringing forth that which is spiritual unto the praise of God.It is the glory of God that is here declared: “They sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof.” This is the song of the new creation, and therefore a new song. Wheresoever a new creation cometh into being through the indwelling of the Word of God, this new song ariseth. It answereth unto that which was spoken in Revelation 4:8: “Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.”We have already seen that the four and twenty elders do nothing in Scripture save sing together — which is, first of all, to

utter the same words with one mouth. Hence ariseth the Christian custom of congregational singing, which in the height of the Roman Catholic Church had been wholly set aside. There they used choirs only. It must be “art,” and the common man, untrained, was not suffered to take part. He was eased of that burden; others were appointed in his stead. At the Reformation this was restored. The Reformers straightway began to write and compose spiritual hymns.In Scripture, singing signifieth that the same thing proceedeth from many mouths. Hence we know the angels sang, though Scripture saith it not plainly. They spake with one voice. In Exodus 15, concerning Moses, it is written: “Then sang Moses and the children of Israel this song unto the LORD, and spake, saying…” They recited it together.Congregational singing hath in the first place a symbolic meaning: to sing together is the token of a common work directed unto the glory of God. Therefore do we ever find the four and twenty elders singing — and the angels likewise. With one mouth they glorify the God and Father of our Lord Jesus Christ.“For thou wast slain, and hast redeemed to God by thy blood out of every kindred, and tongue, and people, and nation.” (The words “and hast redeemed us” in some copies should be omitted; the true reading is “hast redeemed to God by thy blood out of every kindred…”)This can apply only unto the Church, for Israel is not redeemed out of every kindred, and tongue, and people, and nation — nor are the angels. If the four and twenty elders sing this, then they are the Church. The four and twenty elders come out of every kindred, and tongue, and people, and nation.And hast made them unto our God kings and priests: and they shall reign on the earth.“Thou hast made, for our God, kings and priests.” It is not here plainly said who they are. The text continueth: “and they shall reign on the earth.” In a corrected reading, “us” and “we” should give place to “them” and “they.” Yet in truth it changeth nothing. We know full well who they are. Whether it saith “we” or “they,” it is those four and twenty elders, redeemed out of every kindred, and tongue, and people, and nation.Who then are made kings and priests? We are — we, as the Church. As the Church we shall reign as kings upon (or over) the earth. We hold a heavenly place, and from that higher standing we shall rule over the earth in the day of His manifested kingdom.This is the mystery hid in the Old Testament and now made manifest: the Church is not the bride, but members of the Bridegroom’s body. Christ is the Head, we are the members; together we are the corporate Bridegroom who shall rejoice over restored Israel in the days of the New Covenant.Thus the vision declareth the heavenly glory of Christ and His Church, from whence that glory shall yet be revealed upon the earth when He cometh to take the kingdom and to reign for ever and ever. Amen.Revelation 5:11–13 – The Voice of Many Angels and Every CreatureAnd I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

saying with a loud voice,Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying,Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.First there were the four living creatures and the four and twenty elders; now there are also many angels round about the throne. Of them it is said: “the number of them was ten thousand times ten thousand, and thousands of thousands.” Men are wont to take these for literal angels, yet it is not so plainly written. They also are a representation of the Church, for we are citizens of heaven.And what they do will not surprise thee: they join in the song of praise. All the concepts named in verse 12 belong together and overlap: power, riches, wisdom, strength, honour, glory, blessing. The Lamb that was slain is worthy to receive them all.“And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea” (verse 13) answereth unto verse 3 of this chapter: “And no man in heaven, nor in earth, neither under the earth, was able to open the book…” What beginneth with the four and twenty elders — that is, the firstfruits — and then with the myriads of “angels,” is carried on at last by “every creature that is in the whole creation.” This devotion beginneth with the Church of firstfruits and is then spread, from thence, throughout all creation. The end is that everything in heaven, on earth, and under the earth, yea, even in the sea, shall magnify His name.This condition shall only be fully reached at the last day. Not only everything in heaven and on earth, but also what is under the earth, and even in the sea — all shall give Him glory. Even unbelievers must one day agree with these words. According to the doctrine of universal reconciliation this would mean they are then saved; but not according to Scripture. Sinners, the unjust, and unbelievers shall indeed be set before the throne of God, before the judgment seat. They shall have to acknowledge, even then, who the Lord Jesus Christ is, and that God is gracious, merciful, and kind, yet also righteous. But if any come to that acknowledgment then, it is too late.

In Isaiah 45, which is quoted in Philippians 2, it is already said that one day every knee shall bow unto Him: “…that unto me every knee shall bow, every tongue shall swear.” “That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Philippians 2:10–11). Yet this doth not mean that all are saved. Satan also shall bow the knee, and he is not thereby saved. Judas likewise had to “bow the knee,” figuratively speaking, and he is not saved.

God shall certainly reach His end. The whole creation, and everything that hath ever been, shall acknowledge Him.

Revelation 5:13b–14 – The Final Amen and Worship
Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.
“Him that sitteth upon the throne, and the Lamb” is One and the selfsame. The four and twenty elders fell down — as they ever do — and worshipped him that liveth for ever and ever. To worship — that is what they (the Church) do always, and they do it for ever and ever. If it be right, we have already begun. Not only in our spoken prayers, nor only in our common songs, but in the whole of our lives. Amen.

Revelation 6 –
The Opening of the First Six Seals
Above this chapter standeth the heading: “The opening of the first six seals.” Here the narrative continueth in earnest. In the vision that went before (chapters 4 and 5) the scene was laid in heaven: the Church, represented in the four and twenty elders round about the throne, and the four living creatures round about the Lamb. All were bound together in the worship and glorification of Him who sitteth upon the throne.
In chapter 6 it concerneth the events that shall come to pass upon the earth — not the vision itself, but the fulfilment thereof. This maketh it somewhat hard to begin straightway. The point is that in the time to come the work of God shall at last be completed. We ought to know that when the history concerning the revelation of the Lord Jesus Christ and His kingdom upon the earth moveth forward, we have already a prophecy in the Old Testament. Daniel 9 speaketh of the final things concerning the Jewish people and the holy city, before the Messiah should appear unto that people. It concerneth the seventieth week of Daniel, yet the trouble is that this period is not named openly in Revelation. It is present, but it is not spoken of at length.It is nevertheless needful to understand the heart of the events of that seven-year period (the seventieth week). Revelation must be regarded as one great and extended commentary upon former prophecies, chiefly those of Daniel — and above all chapter 9. There a period of four hundred and ninety years (seventy times seven) is appointed concerning “thy people and thy holy city.” That is the people of Daniel — the Jewish people. Thus it doth not include Israel as a whole. The seventy weeks are a reckoning of time solely concerning the Jewish people and the Jewish city. Thy holy city is Jerusalem. Seventy weeks are determined upon Jerusalem and upon the Jewish people, until the coming of the Messiah and the bringing in of the Messianic kingdom.The reckoning of four hundred and ninety years beginneth with “the going forth of the commandment” (about 445 BC): the moment when this Jewish people received leave to return from the Babylonian captivity and to

rebuild Jerusalem as a city. The division of the weeks is seven plus threescore and two = sixty-nine weeks, and then a final week of seven years. Between the sixty-ninth and the seventieth week lieth a long space. Much more concerning this prophecy may be found in other studies of the Scriptures.That Revelation 6 speaketh of the seventieth week of Daniel was not only to be looked for — it is plain from the things set forth therein.

Revelation 6:1 – The Opening of the First Seal

> And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

It beginneth with the opening of the seals, one after another. They are even numbered. Here things are set forth in order — and that is not always so in prophetic Scripture

> **Revelation 6:2–8** – The Four Horses and Their Riders
> And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer. And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword. And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine. And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

The trouble with this passage is that men take it apart — they stop here and ask: Who is the rider upon the white horse? That is the wrong question, and therefore the answer is seldom right. Many think it is the Lord Jesus; others think it is the Antichrist. Therefore I read on first, for it telleth what the rider upon the white horse representeth. More riders follow in order.
Verse 4: “And there went out another horse that was red…”
Verse 5: “…a black horse…”
Verse 8: “…a pale horse… his name was Death, and Hell followed with him.”
The fourth rider, upon the pale horse, is Death. He is not a person — he is a thing. He representeth something. And “Hell followed with

him” — that is the realm of the dead. Death and hell are near akin. Then it is said: “And power was given unto them” — not only unto the fourth, but unto the others also — “to kill with sword… with hunger… with death, and with the beasts of the earth.”
There are four horses. Men commonly call them riders. We would know who they are — but that is the wrong question. With the fourth we have at least an explanation: Death — an abstract thing. How then do we know the first three? Very simply: it is written in verse 8, midway: “…to kill with sword.” The sword appeared already in verse 4 — the mark of the second horse, the red one. Therefore the second rider is the sword — a figure of war.
Hunger is set forth from verse 5 concerning the black horse — the third. Hence the pair of balances at the end of verse 5. Things have become scarce, rationed, exceeding costly. The black horse representeth famine.
Then verse 8 continueth:
“…with sword, and with hunger, and with death.”
That agreeth perfectly: the fourth rider is Death.
The horses two, three, and four — red, black, and pale — are war, famine, and death. The difference is not great, but they stand in order: First war → then famine (in part as the fruit thereof) → and at last death (the end of them both).From other Scriptures which speak of the final judgment upon the unbelieving Jewish state and city, we know that it shall end with no life remaining in that land and city — likely not even the life of beasts. Nothing remaineth: neither of the Jewish state as such, nor of the Jews, nor of the Palestinians, nor of the armies that shall be there.
Now concerning the first rider, for we have not yet known the one upon the white horse. The first is peace, as verse 4 saith: “…power was given… to take peace from the earth.” What then was there before peace was taken away? Peace. It was a white horse; he that sat thereon had a bow. He had strength and power — yet not the power of war, for then he would have had bow and arrows. No arrows are named — only a bow, which signifieth gathered or restrained power. “And a crown was given unto him.” He ruleth. Peace ruleth. “And he went forth conquering, and to conquer.” That is, this peace spreadeth abroad.
In 1 Thessalonians 5:3 it is written: “For when they shall say, Peace and safety; then sudden destruction cometh upon them…” Verse 2 speaketh of peace; and what followeth? Sudden destruction — set forth in war, famine, and death. This must be the seventieth week of Daniel, wherein the rider upon the white horse representeth the first half of that week: there is peace. Thereafter come the red, black, and pale horses: war, famine, and death (the great tribulation) — the destruction of the second half of the seventieth week.
Where doth this take place? It concerneth the multitudes of the Jewish state and their holy city Jerusalem, the chief city — in practice — of an unbelieving Jewish state. It concerneth not peace, famine, or war for the world at large, but for the Jewish state and

city. Yet the greater part of Revelation is not about the Jewish people, but about the Gentiles in the days of the final Gentile world-empire, at the time of the return of Christ.
At the end of the seventieth week of Daniel, it is — by the doing of God Himself — that everything living in the land is slain, even the armies that are there. Not by hunger, not by war, but by the Lord Himself. Thus it is written in Ezekiel 39 and in Joel 2. And with that we come unto the end of the seventieth week of Daniel.

Revelation 6:9–11 – The Souls Under the Altar

> And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.

Here, under the fifth seal, are seen the souls of them that were slain for the word of God and for the testimony which they held. They cry with a loud voice: How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled
These are the souls of the faithful who suffered for the truth, waiting under the altar — the place of sacrifice — for the full vindication of their blood. They are bidden to rest yet a little season, till the number of their fellowservants and brethren be complete, who must likewise suffer and be slain. This rest is not idleness, but patiently waiting for the day when God shall arise to judge and to avenge. White robes are given them, the token of righteousness and victory, until the time appointed be fulfilled. Amen.